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Boston Recorder

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Foreign Missions.

MEETING OF THE A. B. C. F. M.
Extract of the 30th Annual Report of the American Board of Commissioners for Foreign Missions, presented at the Annual Meeting in Troy, New York, September 11, 1859.

DOMESTIC DEPARTMENT.

The Hon. Stephen Van Rensselaer, and the Rev. Gibson Blackburn, D. D., corporate members of the Board, have deceased since the last meeting. Of the missionaries, Mrs. Johnson of the mission to Siam, Mrs. Grant of the mission to Siam, and Mrs. Wood of the mission to Singapore, have been removed by death.

Twelve missionaries and assistant missionaries have been dismissed from the service of the Board, through failure of health, changes in the missions, and other causes.

Thirteen appointed missionaries have, at their own request, been released from their contracts with the Board.—In most cases, the brethren have relinquished their purpose of going to the heathen in consequence of prepositional hindrances, growing out of their position in this country, after their preparation to go abroad were completed.

Forty-two missionaries and assistant missionaries have been appointed during the year. Thirty-six missionaries and assistant missionaries have been sent out, viz: Three to Constantinople, four to Syria, two to Persia, one to Siam, two to Western Africa, one to Congo, two to Madras, three to Ceylon, and two to the Cherokee mission. Three missionaries have returned to the stations previously occupied by them.

Fifteen missionaries and an equal number of assistant missionaries are now under appointment. The missionary house at Boston has been completed and occupied for several months. The officers of the Board have pursued their duties without interruption, or important change, since the last meeting.

The Rev. Mr. Hand, General Agent, of the Board for the northern district of New England has resigned; also, the Rev. Mr. Board, of the southern district. Rev. C. Edly, Rev. F. C. Cannon have continued their labors as Agents of the Board in the State of New York, and the Rev. W. M. Hall in New Jersey, Pennsylvania, Delaware and Maryland. The Central Board of Foreign Missions, of the Synod of Virginia and North Carolina, and the Southern Board of Foreign Missions, of the Synod of South Carolina and Georgia, have withdrawn from their connection with the Board, and the Rev. W. H. Foster, Secretary of the C. B. F. M., has resigned as General Agent of the Board for Virginia and North Carolina. The Board has had no General Agent in the southern States during the year. Rev. W. J. Breed was appointed last spring General Agent of the Board for the Western States. Up to the present time he has been detained by ill health from the field of labor, but expects to enter upon it without longer delay. Rev. Mr. Coe has labored as agent of the Board in the Western States, and Rev. E. N. Nichols in Michigan. The Board of Foreign Missions of the Protestant Reformed Dutch church, has co-operated with us cordially, during the year, as in former years. And the general synod of the Reformed Church has formed a Board of Foreign Missions, which at our request has been admitted to a connection with this Board, similar to that of the Board of Foreign Missions of the Reformed Dutch Church.

Some of the returned missionaries have rendered valuable services to the cause, by their sermons and addresses, in various places during the year.

The circulation of the Missionary Herald has been much enlarged. The service rendered at the last meeting of the Board, together with the report then adopted, and seventy thousand copies of missionary and quarterly papers have been published during the year.

The receipts of the Board for the year ended July 31, were \$244,169.82, and the expenditures, \$247,491.56. The debt, which at the beginning of the year was \$35,851.35, has been reduced to \$19,734.09.

The actual payments out of the Treasury were \$247,491.56, besides the amount applied to the reduction of the debt. But if the appropriations made by the Committee, for the relief of the missions and for sending out new missionaries, agreeably to the instructions of the Board at its last meeting had come into the accounts of this year, the expenditures must have been much increased. Such a result is inevitable, during the year which has commenced, unless there is a large and speedy increase of contributions.

Up to the first of May the receipts averaged more than \$20,000 per month, and there was a prospect that the receipts for the whole year would have exceeded \$270,000. But there was a great falling off in May, June, and July, as compared with the same months of the preceding year. From New England and the Western States less has been received than during the year ending July 31, 1858. From the Middle and Southern States there has been considerable increase during the year.

The operations of the Board, cannot be sustained on the present scale with such enlargement as is inseparable from a prosperous condition of the present missions, if its receipts remain below \$300,000. It is a question, therefore, how far the cause, and have chosen the Board as their agents, to say whether that amount of primary resources shall be supplied, or whether the work shall suffer all the painful consequences of delay and contraction.

The Board have received aid from the American Tract Society during the year, to the amount of \$12,000;—and from the American Bible Society to the amount of \$9,000.

FOREIGN DEPARTMENT.

SOUTH AFRICA.

MISSION AMONG THE ZULUS.

Dr. Daniel Lindley, Missionary; Newton Adams, M. D., Physician; Mrs. Lindley and Mrs. Adams.

On a visit to this country.—George Champlin and Aldin Grant, Missionaries, and Mrs. Champlin.

(3 missionaries, 1 physician, and 3 female assistant missionaries;—total, 7.)

The war between Dingaan and the Dutch interfered, and has made the past year one of great calamity and severe trial to this mission. Mr. Lindley remained at Umtata after the departure of his family and the rest of the mission, to watch and report the progress of events. In April the Zulu army invaded Natal and Umtata. They were not anticipated at the place, and they were seen advancing. Mr. Lindley found a safe retreat on board the brig "The Commodore," which was then in the bay. He had been detained there ten days by the sickness of the captain. In this hour of unexpected help and opportunity to escape, he continued and great uncertainty hanging over the prospects of the mission, Mr. Lindley thought it expedient to return to

the United States, and they have since received a letter from him, in which he expresses a variety of subjects, and that the holy Scriptures are the only reliable rule of faith. As a consequence of this, there is much cry of heresy.

WESTERN ASIA.
MISSION IN TURKEY.
Smyrna.—Daniel Temple, Elias Riggs, and John B. Alder, Missionaries; Honan Hallock, Printer; Mrs. Temple, Mrs. Riggs, and Mrs. Hallock.—Four native helpers.

Constantinople.—William Goodell, H. G. O. Dwight, William G. Schaudler, Henry A. Homes, and Cyrus Hamlin, Missionaries; Mrs. Goodell, Mrs. Dwight, Mrs. Schaudler, and Mrs. Hamlin.—Four native helpers.

Broosa.—Benjamin Schneider and Philander O. Powers, Missionaries; Mrs. Schneider and Mrs. Powers.—One native helper.

Trebizond.—Thomas P. Johnston and William C. Jackson, Missionaries; Mrs. Johnston and Mrs. Jackson.

On a visit to this country.—Mrs. Alder, of the Smyrna station.

(4 stations; 12 missionaries, 1 printer, 12 female assistant missionaries, and 9 native helpers;—total, 34.)

Mr. Riggs has been transferred from the Greek mission to Smyrna, to be associated with Mr. Temple in the superintendence of the Greek department in the printing establishment. Mrs. Alder visited this country with the approval of the Committee, for the restoration of her health. Mr. Dwight has also visited this country, with permission from the Committee, on account of some business connected with his wife. Mr. and Mrs. Hamlin embarked for his wife, December 24, and arrived February 31. Mr. Homes returned from Syria in July of last year, after an absence of about sixteen months, much of which time was spent in Damascus for the acquisition of the Arabic language. In April of last year, Mr. Alder accompanied by the Rev. S. H. Calhoun, agent of the American Bible Society, made a tour, of which he has given an interesting account, through a part of the country embracing the seven churches of Asia, traveling as far as Broosa and Nice.

At Smyrna the printing during the year amounted to 51,060 copies and 2,247,760 pages. The printing at this establishment from the beginning, is estimated at 32,247,760 pages. Almost 30,000 books and tracts were distributed, and 850 dollars were received for books sold. The Magazine of Useful Knowledge in modern Greek has about 1,000 subscribers.

It is found that Mr. Hallock's success in cutting the punches for the new and improved Arabic font, was complete. Mr. Schaudler has gone to Vienna, to superintend the printing of his version of the Bible in Hebrew, Spanish, at the expense of the American Bible Society. The work can be done there more expeditiously, more economically, and better than at Constantinople or Smyrna.

There are signs of progress among the Turks. But that principle in the administration of Turkish government, which makes the ecclesiastical head of each Christian sect accountable for the good behavior of his whole community, is exceedingly unfavorable to the progress of free inquiry and pure religion among the nominal Christians. It gives the opposers of the truth a power in Turkey, which they cannot have in Greece; especially by trusting that terrible instrument, banishment, to the ecclesiastical courts. Every nominal Christian, if not under foreign protection, must belong to some one of the sects acknowledged by the government. Of course there is no room for the evangelical faith, and every native Christian from the inquisitorial fury of his ecclesiastical superiors, if they choose to make him an object of persecution. The Turkish power lends itself to them in such cases, and promptly executes their will.

This has been illustrated of late among the Armenians, in the violent outbreaking of persecution against those among that people who are converts to the evangelical faith. The Armenians, Boghosian, and two bishops have been sent into exile, and others have been imprisoned to await their sentence. A great number of names are said to have been put upon the proscribed list. This outbreaking and violence cannot be otherwise regarded than as proof of influence exerted, of progress and success. There will be many more such, and not more light and joy of the gospel pervade the oriental churches.

The storm which raged among the Armenians at Constantinople, extended to Broosa, and the Greeks were as violent as their neighbors. Books of all kinds, that had been distributed by the mission and could be collected by the priesthood, were committed to the flames. Such things cannot always be.

Mr. Jackson was ordered to remove to Erzerum during the summer, to commence a new station there. Erzerum is in the native country of the Armenians.

MISSION TO CYPRUS.

Larnaca.—Lorenzo W. Pease, James I. Thompson, and Daniel Ladd, Missionaries; Mrs. Pease and Mrs. Ladd.—One native helper.

(1 station; 3 missionaries, 2 female assistant missionaries, and 1 native helper;—Total, 6.)

It is not found to be best to relinquish this mission at present, as it was proposed to do in the last report. More than 3,000 books and tracts were distributed during the year 1858.

A regular preaching service has been commenced in Greek, which a few Greeks attend. The archbishop of the island appears to be a man of liberal views. He entertained the members of the mission with apparent cordiality for three days, in June of last year, at his monastery in Nicosia. There they were happy to find the books which the Board freely should we distribute to the school. They were eagerly pressed for books by the inmates of the archiepiscopal, and every evening they had preaching and prayers in Greek.

A scene of great interest was presented, somewhat more than a year since, on occasion of the funeral of a child of Mr. Pease. The funeral was attended in the Greek church, the Greek priests leading a few Greeks in procession, chanting the funeral dirge, in which there was nothing exceptional; but in compliance with Mr. Pease's wishes, they left the cross, the cherubims, the incense, etc. at home. The church was almost filled with Greeks, and when stillness was obtained, the bereaved father stood up and addressed them extemporaneously in the Greek tongue. It was a happy moment. Several wept, and all gave the closest attention.

MISSION TO SERIA AND THE HOLY LAND.

Beyrout.—William M. Thomson, and Story Heland, Missionaries; Mrs. Thomson and Mrs. Heland; and Miss Betsey Tilden, Teacher.—Two native helpers.

Jerusalem.—John F. Lannes, Missionary.—One native helper.

On a visit to the United States.—Isaac Bird, Eli Smith, and George B. Whiting, Missionaries; Mrs. Bird and Mrs. Whiting.

On their way.—Elias R. Briggs, and Charles S. Sherman, Missionaries; Mrs. Beadle and Mrs. Sherman.

his decided opinion, that the Fathers of the ancient church were liable to err, and did err on a variety of subjects, and that the holy Scriptures are the only reliable rule of faith. As a consequence of this, there is much cry of heresy.

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On their way.—Elias R. Briggs, and Charles S. Sherman, Missionaries; Mrs. Beadle and Mrs. Sherman.

(2 stations; 8 missionaries, 7 female assistant missionaries, and 3 native helpers;—total, 18.)

It is an interesting fact, that Talzeez contains a printing office, in which the presses and type were made by a self-taught Persian, and which is wrought, patronized, and sustained wholly by native Persians. The page thus here printed is nearly a fac-simile of the nearest manuscript. There are also two lithographic presses in operation, with stones of Talzeez marble. The establishment was about sending forth a large work of universal history, and is a day-star of hope in that dark land.

Religious.

CHRISTIAN LOVE.

The Christian is bound to his brethren by the strongest and most enduring ties. The relation which the people of God hold to each other is sacred. The humble and devout Christian cherishes it as such. He has a most tender regard for the feelings, prosperity and happiness of the friends of the Redeemer. The bare mention of his name excites tender emotions. Christians cannot fail to love him who gave his life a ransom for them. The redemption which he purchased for them, is a theme on which they delight to dwell. But the pleasure which they feel is a subdued emotion. It is not unmixed with grief. As the Christian turns to the cross, his heart is pained. His own sins were the cause of his Saviour's sufferings. It is impossible for him to forget the unbelief and ingratitude of which he is guilty. The goodness and mercy of the Lord Jesus exhibited to his followers while they were his enemies, subdues them into penitence. It need not be said that Christians love the Saviour. They are united to him as their living head. It is strong in this union, that it can be expressed by a language better than that which the great Apostle of the Gentiles used. Says he, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." But the cords of love which so strongly bind Christians to their common Lord, bind them also to each other in one common brotherhood. The test by which they know that they are his disciples indeed, is their love to the Redeemer. Says Christ, by this shall all men know that ye are my disciples, if ye have love one to another. Christians are to measure the strength of their attachment to their Redeemer by the love they have to each other. It is an evidence of true Christianity. They are members of one great family. Christ is its head. He regards each member of this family, with more than paternal care and tenderness. It is the same love that prompted him to leave heaven, and glowed in his bosom as he went about doing good. He taught his disciples by his example to cherish a tender spirit towards each other; and as he was about to leave them, he repeated, I give unto you, saying, ye love one another; I have loved you, that ye also love one another. It was the first and most prominent doctrine taught by Christ. And when he had completed the objects of his mission, and was about to ascend up to heaven, he must needs linger a little while to say to them again, "Little children, love one another." How great then is the love and union of true Christians. They are united in Christ. With how much care should they avoid the least occasion of grief or offence. How careful, to avoid the very appearance of evil. They cannot avoid sympathy of feeling. They are united together in such a way, that if one suffers, all suffer with him.

With how much bitterness of spirit then must they lament the unbelief of a brother, and weep over his fall? Imagine the feelings of a church, who have chosen a pastor, as they trust, after God's own heart. For many years he has ministered to them in holy terms. He has become an old man. Some are gathered into his fold, who cannot remember when he first came among them. They have always heard their fathers speak of him as a good man. When they went to the sanctuary, it was to sit under the sound of his voice, and listen to the truth from his lips. They have seen him seated at the communion table, and presenting the consecrated provisions to his people. At the prayer meeting they have heard his voice. In his pastoral visits they listened to his counsels and loved his company. They have grown up under his instructions, and associate with his person all that is sacred and religious. It is dear to Christians. When assailed by slander and calumny, as a faithful pastor often is, they stand around to protect him, and repel the base stigma which his enemies would fix on him. They dearly cherish his reputation, because it is associated with the interests of the church of Christ. But they fear and tremble lest there may be ground for censure and reproach. They wish to examine, to know with certainty, and expose sin from the pulpit. They will remove from the participation of guilt, though it be like cutting off a right hand, or plucking out a right eye. What they most fervently wish is the glory of God and the good of man. For this they would most gladly suffer. The love of Christ constrains them. A council of faithful and devoted friends of the Redeemer assemble to examine impartially, the conduct of the pastor, and the teachers, named Broughton, R. H. and given proof of sound conversion, and was just beginning to be useful. Writing to a friend in England, he stated that he had been building a house, and that he wished it to be large enough to receive the friends who came to talk and pray; and expressed a wish that it might prove a place in which souls might be married to Christ. The account given of his dying hours was very instructive. He besought all to beware of hypocrisy, to cleave to Christ, and to persevere. Another, named Paul, an aged man, had twelve months of excruciating suffering, but he said he thought he had been in heaven, but when he saw the dark earth, he was reminded that he was still here; but Christ, he said, was precious to him. The third of those New Zealand Teachers, who in communion with his brethren, had been a blood-thirsty cannibal, was named Henry Martyn. His death was extraordinary and affecting. While gasping for breath he exhorted those around him to be strong in prayer; to pray with sincerity, and love with purity; to cleave to Christ as the only Saviour. Three of the native teachers were forth to instruct a hostile tribe; they were shot at; and one of them who fell said, "let not payment for my death be sought?" Thus a man who was formerly a man of blood, having imbibed the spirit of his Master, prayed for his murderers with his dying breath.

ROMANIST TOLERANCE.—In Austria it is unlawful to build Protestant churches with towers, bells, or an entrance from the street; in fact, with any appearance of a church. Protestants are obliged to pay the Roman priests not only the tithes but the dues for bapt-

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With how much bitterness of spirit then must they lament the unbelief of a brother, and weep over his fall? Imagine the feelings of a church, who have chosen a pastor, as they trust, after God's own heart. For many years he has ministered to them in holy terms. He has become an old man. Some are gathered into his fold, who cannot remember when he first came among them. They have always heard their fathers speak of him as a good man. When they went to the sanctuary, it was to sit under the sound of his voice, and listen to the truth from his lips. They have seen him seated at the communion table, and presenting the consecrated provisions to his people. At the prayer meeting they have heard his voice. In his pastoral visits they listened to his counsels and loved his company. They have grown up under his instructions, and associate with his person all that is sacred and religious. It is dear to Christians. When assailed by slander and calumny, as a faithful pastor often is, they stand around to protect him, and repel the base stigma which his enemies would fix on him. They dearly cherish his reputation, because it is associated with the interests of the church of Christ. But they fear and tremble lest there may be ground for censure and reproach. They wish to examine, to know with certainty, and expose sin from the pulpit. They will remove from the participation of guilt, though it be like cutting off a right hand, or plucking out a right eye. What they most fervently wish is the glory of God and the good of man. For this they would most gladly suffer. The love of Christ constrains them. A council of faithful and devoted friends of the Redeemer assemble to examine impartially, the conduct of the pastor, and the teachers, named Broughton, R. H. and given proof of sound conversion, and was just beginning to be useful. Writing to a friend in England, he stated that he had been building a house, and that he wished it to be large enough to receive the friends who came to talk and pray; and expressed a wish that it might prove a place in which souls might be married to Christ. The account given of his dying hours was very instructive. He besought all to beware of hypocrisy, to cleave to Christ, and to persevere. Another, named Paul, an aged man, had twelve months of excruciating suffering, but he said he thought he had been in heaven, but when he saw the dark earth, he was reminded that he was still here; but Christ, he said, was precious to him. The third of those New Zealand Teachers, who in communion with his brethren, had been a blood-thirsty cannibal, was named Henry Martyn. His death was extraordinary and affecting. While gasping for breath he exhorted those around him to be strong in prayer; to pray with sincerity, and love with purity; to cleave to Christ as the only Saviour. Three of the native teachers were forth to instruct a hostile tribe; they were shot at; and one of them who fell said, "let not payment for my death be sought?" Thus a man who was formerly a man of blood, having imbibed the spirit of his Master, prayed for his murderers with his dying breath.

Religious.

CHRISTIAN LOVE.

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tion, marriage, and burial, and it is the Roman priests who keep the official register of births, deaths, and marriages. The Roman clergy have the right of intruding into the chamber of the sick Protestant, but Protestants are not allowed to converse with their Popish fellow-subjects upon religious subjects. Unless there be 100 Protestant families, or 500 souls, the erection of a congregation is unlawful. [Quarterly Review.]

BOSTON RECORDER.

FRIDAY, SEPT. 20, 1839.

[From our Correspondent.]

MEETING OF THE A. B. C. F. M.

TROY, N. Y. SEPT. 11, 1839.

Mr. WILLIS. Dear Sir,—The American Board of Commissioners for Foreign Missions commenced its sessions in the lecture room of Dr. Beman's church this morning, at ten o'clock. The following persons were present:

Corporate Members.
Hon. John C. Smith, Rev. N. Adams,
Rev. C. Chapin, D. D., Hon. S. T. Armstrong,
Rev. Rufus Anderson, Rev. Enoch Pond, D. D.,
David Greene, " L. Woods, D. D.,
W. J. Armstrong, " E. Yale, D. D.,
Henry Hill, Esq., " C. Walker, D. D.,
Rev. David Porter, Hon. N. W. Howell,
N. Porter, D. D., Rev. B. Tappan, D. D.,
N. S. Beman, D. D., Hon. T. Frelinghuysen,
El W. Baldwin, Rev. Wm. Allen, D. D.,
J. H. Bates, D. D., Rev. T. McVey, D. D.,
G. E. Pierce, D. D., Hon. J. Russell,
David Magie, Rev. J. Edwards, D. D.,
J. Bates, D. D., " J. Wheeler, D. D.,
H. Davis, D. D., Hon. S. Hubbard, L. L. D.,
John Tappan, Esq., " Charles Marsh.

Honorary Members.
Rev. E. Scammon, Ct.; Rev. T. Punderson, Huntington, Ct.; Rev. A. M. Colton, Andover, Mass.; Rev. B. C. Hancock, New Bedford, Mass.; Rev. Merrill, D. D., Middlebury, Vt.; Rev. J. Thomas, Greenville, Vt.; Rev. C. Eddy, Saratoga Springs, N. Y.; Rev. A. D. Eddy, Newark, N. J.; Rev. J. Hough, Middlebury, Vt.; Rev. J. N. Danforth, Alexandria, D. C.; Rev. S. Eaton, Poughkeepsie, N. Y.; Rev. Ephraim H. Newton, Cambridge, N. Y.; Rev. Noah Cox, Greenwich, Ct.; Rev. J. F. Scoville, Clinton's Falls, N. Y.; Rev. Heber L. Clark, Richmond, Mass.; Rev. O. Hillyer, D. D., Orange, N. J.; Rev. M. Child, Pittsford, Vt.; M. Jones, Esq., Troy, N. Y.; Rev. D. Lamb, Bridport, Vt.; Rev. R. Smith, Watford, N. Y.; Rev. A. B. Lambert, Salem, N. Y.; M. Hubbard, Esq., New York, N. Y.; J. Shephard, Troy, N. Y.; C. G. Crosby, Esq., Worcester, N. Y.; Mr. J. W. Allen, Northampton, Mass.; Mr. S. J. Strong, Troy, N. Y.; Rev. J. S. Gallagher, Orange, N. J.; Rev. Eli Smith, Beyroot, Syria; Rev. George B. Whiting, Syrian Mission; Rev. J. B. Richardson, Pittsford, N. Y.; Rev. P. C. Hay, Geneva, N. Y.; Rev. Francis James, Sanquillo, N. Y.; Rev. E. Seymour, Bloomfield, N. J.; Rev. M. Mead, Greenwich, Ct.; Rev. J. Whitehall, Rutland, Vt.; Rev. M. E. White, Southampton, Mass.; Rev. E. Jones, Dorset, Vt.; E. Rand, Esq., Troy, N. Y.; Rev. A. Foster, Putney, Vt.; Rev. A. C. Barr, Lafayette, N. Y.; Rev. D. D. Francis, Benson, Vt.; Rev. E. W. Hooker, Bennington, Vt.; M. T. Lyman, Troy, N. Y.; Rev. T. E. Cannon, Geneva, N. Y.; Rev. M. A. N. T. A. Cannon, Mass.; Rev. C. B. Elliot, West Milford, Mass.; Rev. J. B. Bigelow, Esq., Troy, N. Y.; Rev. J. P. Knox, Nassau, N. Y.; Rev. Daniel Crosby, Charlestown, Mass.; Eliphalet Weeks, Esq., Troy, N. Y.; Rev. C. Wright, Hardwick, Vt.; Rev. P. F. Phelps, Lansingburgh, N. Y.; G. Grant, Esq., West Troy, N. Y.; Rev. J. H. Noble, Scaghticoke, N. Y.; A. Crosby, Esq., Cambridge, N. Y.; Rev. E. N. Allen, Albany, N. Y.; Rev. S. C. Mills, Esq., Lansingburgh, N. Y.; Rev. J. Doane, Ira, N. Y.; Rev. B. Van Zandt, Union Village, N. Y.; Rev. C. Lansing, Greenville, Ill.; Rev. J. Blatchford, Chicago, Ill.; Rev. J. H. Picher, Bakurik's Bridge, N. Y.; Rev. D. A. Jones, Schuylerville, N. Y.; Rev. E. Hopkins, Troy, N. Y.; Rev. B. S. Bissell, Newark, Ct.; Rev. L. Kellogg, Whitehall, N. Y.; J. Smith, Esq., Albany, N. Y.; Rev. A. K. Briggs, Torrington, Ct.; Rev. H. N. Brinsmade, Pittsford, Mass.; Rev. E. A. Beach, Groton, N. Y.; J. Edwards, Esq., Hartford, Ct.; Rev. B. H. Pitman, Exeter, N. Y.; Rev. R. Street, Connecticut Farms, N. Y.; Rev. S. W. Brace, Skeneateles, N. Y.; A. Robbins, Esq., Troy, N. Y.; Rev. H. N. Graves, Townsend, Vt.; Rev. D. Wilson, Rupert, Vt.; Rev. A. B. Bates, Boston, Mass.; Rev. J. May, Bangor, Me.; Rev. C. S. Arms, Madison, N. Y.; Rev. J. J. Dana, Canaan, N. Y.; Rev. E. N. Kirk, New York; Rev. M. L. Thompson, Canandaigua, N. Y.; Rev. R. W. Condit, Oswego, N. Y.; Rev. D. L. Lanner, Geneva, N. Y.; H. H. Seeley, Esq., Zastow, Esq., Sherburne, N. Y.; Rev. J. Steele, Castleton, Vt.; D. Robertson, Esq., Kingston, N. Y.; Charles Mills, Esq., W. C. Mills, Esq., Uria M. Place, Gloversville, N. Y.; Rev. S. Woodbridge, Auburn, N. Y.; Rev. G. E. Delavan, Sherburne, N. Y.; Rev. A. Bartiss, Binghamton, N. Y.; Rev. A. N. Kettle, Stuyvesant, N. Y.; Rev. J. Gray, Schodack, N. Y.; Rev. Augustus L. Chapin, Lexington, N. Y.; Rev. J. Van Lennep, Smyrna; Rev. D. Goodsell, Plainfield, N. Y.; Rev. B. E. Cook, N. Y.; Rev. P. L. Ogden, Whitesboro, N. Y.; Rev. Lewis Bond, Plainfield, N. Y.; Rev. J. M. Ogden, Chatham, N. Y.

Prayer. by Rev. Mr. Magie. The usual votes of thanks were passed; the subject of returning missionaries disposed of as heretofore stated; and the following New Members and Officers elected:—

Corporate Members.
Rev. Silas Aiken, of Boston;
" B. B. Edwards, Andover;
" W. B. Sprague, D. D., of Albany;
Eliphalet Wickes, Esq., of Troy;
Rev. Reuben Post, Charleston, S. C.;
Corresponding Members.
Sir Cullen Erdley Smith, England;
Sir William Norris, Penang;
Officers elected for the ensuing year.
Hon. John Cotton Smith, President;
Rev. Theodore Frelinghuysen, Vice President;
Rev. Calvin Chapin, D. D., Recording Secretary;
" B. B. Edwards, Assistant Recording Secretary;
Samuel Hubbard, L. L. D.,
Hon. S. T. Armstrong,
Charles Stoddard, Esq.,
Rev. N. Adams,
Silas Aiken,
John Tappan, Esq.,
Daniel Noyes, Esq.,
Rev. Rufus Anderson, D. D.,
David Greene,
William J. Armstrong,
Henry Hill, Esq., Treasurer,
W. J. Hubbard, and C. Scudder, Esqs., Auditors.

The Committee on the memorial of the Berkshire Association reported in favor of giving a hearing to the case of Rev. Mr. Brewer; and the following persons were appointed a Committee to sit on the case, and report at the next meeting of the Board, viz. Revs. Drs. Edwards, Bates, Snell, Hawes, and Hon. Messrs. Charles Marsh, J. Russell, and Lewis Strong.

Hon. John Cotton Smith, President of the Board, took the chair and called on Rev. Dr. Bates to open the meeting with prayer. Rev. Dr. B. Edwards was appointed assistant Recording Secretary, pro tem. Rev. Calvin Chapin, D. D., Recording Secretary, read the journal of the last meeting. A Committee of Arrangements was appointed; and then the Board proceeded to hear the Treasurer's Report, which was read by the Treasurer, Henry Hill, Esq., giving the following exhibit of the Receipts and Expenditures of the Board, for the year ending July 31, 1839:—

EXPENDITURES.
West Africa, \$4,027
South Africa, 6,255
Greece, 5,
Constantinople, 11,685
Asia Minor, 5,816
Syria and the Holy Land, 13,615
Nestorians and Mahomedans of Persia, 9,866
Madagascar, 17,893
Madagascar, 5,019
Madagascar, 18,445
Ceylon, 23,233
Siam, 11,997
China, 4,063

The Committee on that part of the report relating to the Mahatras and Madura Missions, reported, approving the same, which report was accepted and adopted.

On motion of Dr. Anderson, the word "Rooms," whenever it occurs in the Rules of the Board, were ordered to be stricken out, and the word "House" inserted.

The Committee on that part of the report

relating to Siam, China, &c. reported, approving the same, and recommending that the Board should be recommended to have stricken out; which was adopted.

The Committee on that part of the annual report relating to the Home Department, with the summary and conclusion, reported, approving the same, with the suggestion, 1. That the agents of the Board, besides laboring to increase the amount of funds, labor also to increase the list of subscribers to the Missionary Herald; 2. That the Prudential Committee furnish the agents with a definite statement of the wants of the Board for the year to come; 3. That the agents be desired to go about their work with renewed energy and stronger hopes; which report was accepted and adopted.

Dr. Anderson proposed a modification of the old rule which forbids missionaries engaging in any business for the sake of private gain, or any yielding pecuniary profit, without the consent of the brethren of their mission—striking out "for the sake of private gain; or any," so as to accommodate it to the principle of salaries, which the Committee are endeavoring to introduce into the missions; which was agreed to.

Rev. Mr. Armstrong called the attention of pastors present to the importance of making efforts for the circulation of the Missionary Herald, and stated that nearly a thousand subscribers had been obtained in a few of the churches in New York the past year, by the pastors' engaging some efficient persons in their congregations to make personal efforts. He thought no effort could be made so directly calculated to promote the cause. The Herald is constantly increasing in interest.

Wednesday afternoon.—The reading of the Report of the Prudential Committee was resumed and completed; and Committees were appointed on its several parts. The Secretaries, in behalf of the Prudential Committee, presented the following articles of business, viz. In relation to returned and disabled missionaries, stating that some complaints had been made, respecting the provision made for them, explaining the practice of the Committee, under the rules of the Board, and asking inquiry and instruction; on limiting the expense of the missions, setting forth the necessity of so doing, in the extension of their operations, to prevent serious embarrassments, and showing how much will be needed to carry on the operations the present year; on the Missionary House, giving a description of the same, and the manner of transacting the business of the Board and of keeping its records, books, &c.; on agencies, showing their indispensable necessity, in carrying on the operations of the Board; all which were referred to appropriate Committees. Committees were appointed to nominate persons to fill vacancies in the Prudential Committee, and also to nominate new members. Also, a Committee of Arrangements.

A memorial was presented from the Berkshire Association, asking the Board to take up, consider, and finally settle the case of Rev. Josiah Brewer, whom they consider as aggrieved by the action of the Prudential Committee; which was referred to a Committee consisting of Drs. Edwards, Hawes, Beman, Hon. T. Frelinghuysen, Hon. Charles Marsh, and Rev. Messrs. E. W. Hooker and T. S. Clark.

A memorial was presented from the Sandwich Island Mission, asking for a repeal of the law forbidding missionaries to print, at the expense of the Board, any letter, tract, or other publication, for circulation among the churches in this country; and also, the law which requires, except in certain cases, the consent of the Prudential Committee, before any missionary can return to this country; also, one from the Mahatras Mission, asking a repeal of the last named law; which were referred to a select Committee.

In the evening, the annual sermon was preached by Rev. Dr. McAuley, from Isaiah xi: 9; in which he maintained that the missionary enterprise has God for its author, and therefore cannot fail, that the advent of Jesus Christ was the commencement of the missionary work; that the aim of the missionary enterprise is pure and disinterested; that the missionary enterprise must meet with many great obstacles; that the means to be employed are the gospel and Christ crucified, preached to the world, and other means which naturally correspond with this; that the missionary enterprise shall certainly triumph over all the earth; that this enterprise will be very glorious when completed—a world converted and saved from sin and shame; and that the missionary work is the highest privilege which God has given to man. The sermon was listened to with attention and deep interest by a large and crowded audience.

Thursday morning, Sept. 12.—President in the chair. Prayer by Rev. Mr. Nott.

A Committee was appointed to consider and report the place of the next meeting; which Committee afterwards reported the city of Providence, R. I., in the church of Rev. Dr. Tucker, and the Congregational clergymen of that city, with Deacons Chapin and Gladding, and Esq. Arnold, to be the Committee of Arrangements; which report was accepted and adopted.

Rev. Mr. Armstrong read letters from Hon. Peter D. Vroom, of New Jersey, and Rev. J. G. Hamner, of Baltimore, expressing their disapproval of not being able to attend the meeting; also from Rev. Dr. Miller, expressing his cordial good feeling and wishes towards the Board, but resigning his place as a member of the Board, on account of the establishment of the Assembly's Board of Missions. Mr. Armstrong offered a resolution, authorizing the Secretaries to omit, in the published list of corporate members, the names of any who may communicate to them their resignation; which was adopted. On motion of Dr. Chapin, the thanks of the Board were presented to Rev. Dr. McAuley, for his sermon, and a copy requested for publication.

The Committee on the Treasurer's Report, reported, approving the same, which was accepted and adopted.

Dr. Woods, from the Committee on returned and disabled missionaries, reported, expressing great sympathy for disabled missionaries and their widows and children; and also expressing confidence in the practice of the Prudential Committee, in respect to the management of the missions. The Committee on agencies reported, approving of the system of agencies adopted by the Prudential Committee, and recommending its continuance and vigorous prosecution; which was accepted and adopted.

Dr. Patton, from the Committee on that part of the report relating to Africa and Greece, reported, approving the same, with the exception of a paragraph referring to colonization in Africa, which they recommended to be stricken out. [This speaks of the influence of colonization in Africa, as tending to the same result as the colonization of this country, the extermination of the natives, and the importance of throwing a religious influence into the colonies; and then remarks on the mighty influence for good or for evil, which it must certainly exert on Africa, while the friends of Africa at home are contenting about it. It was stricken out. There was nothing, however, of a partisan character in the report as at first presented.] Report accepted and adopted.

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relating to Siam, China, &c. reported, approving the same, and recommending that the Board should be recommended to have stricken out; which was adopted.

and that the Monthly Concert is an institution of obvious excellence; while the observance of the first Monday of the year as a day of fasting and prayer, is to be recommended.

Animated addresses were made by Rev. E. N. Kirk, Rev. Mr. Whiting, of the Syrian Mission, Rev. Mr. Smith, of Beyroot, Rev. Mr. Spalding and Rev. Mr. Dibble, of the Sandwich Islands, Rev. Dr. Nott, Rev. Dr. Bates, and Rev. C. Eddy. The report of the Committee and Dr. Anderson's resolutions were adopted.

On motion of Rev. Dr. Nott, a resolution was adopted, requesting the Prudential Committee to communicate to the churches a definite statement of the wants of the Board for the ensuing year, and the consequences which will result to the cause, unless the contributions are increased.

On motion of John Tappan, Esq. it was Resolved, That, in order to sustain the operations of the Board, and prevent another revolution, we will make individual efforts to double the amount of our contributions.

Rev. Mr. Armstrong said he held in his hand a letter just received from two females, residing in this city, enclosing eight dollars, which is double the amount of their last year's subscription. They state that they support themselves by their own labor, and that this sum is one tenth of all they possess.

The meeting, on the whole, has been one of great interest; and it is devoutly to be hoped that the suggestion relative to doubling the subscriptions for the coming year, will be generally followed. We ought to raise \$500,000. It can be judiciously expended on the missions now existing; and it can be raised without being felt. If any statistics are correctly remembered, it will be found that 30 cents on the Christians of the United States. Those who are in the habit of giving, however, must make up the deficiency of those who have not learned to appreciate this blessed luxury. N.

INFANT BAPTISM.

MEANS OF PROMOTING A DEEPER INTEREST IN IT.

An interesting and valuable report on the subject of Infant Baptism, was presented to the recent Annual Conference of Maine, by a Committee appointed. We are glad to see the earnestness with which our brethren in that region of Zion are entering into this subject. May their zeal provoke many to a similar interest.

As to the means of promoting a due observance of the ordinance, the Committee remark:

1. We think that the subject should receive more attention in the public and private instructions of pastors, not only to their churches, but to the baptized children and to the congregation generally.

2. Those mothers whose husbands feel objections to the public celebration of the ordinance, should be allowed to offer their children privately, if, as is often the case, such a mode is more agreeable to the non-professing parent.

3. Your Committee are of opinion that more caution should be used in admitting persons to the church, whose views are either unsettled or erroneous on this subject.

4. Christian parents in our churches by their diligence in training their children, and in fulfilling the conditions of this precious and everlasting covenant, must honor it, and thus commend it and its blessings, secured by their fidelity, to the hearts of others.

In regard to the first of these points, we remark, the want of a thorough, systematic and earnest discussion of this subject from the pulpit has been the occasion of evil. What seldom occupies the pulpit, and that in a brief and passing manner, will not take deep hold of men's minds. There is the greater call for able and thorough discussion of this subject, because there are so many who openly oppose and even ridicule it, and so many others who have no settled and decided opinion concerning it. And we must believe that there are many unconvinced parents, who evidently walk in twilight in respect to this subject, as a brighter radiance thrown upon it would powerfully assuage their own consciences, and lead them with a painful sense of their own responsibilities. We have known a series of well-studied sermons on this subject to sweep all doubts and difficulties away from the minds of numbers, deciding the wavering, and affording joyful confirmation to the faithful. Ministers should deeply feel themselves, the preciousness of God's blessed covenant, and then manifest that interest in all suitable ways before all the people. Special notice in public prayers of consecrated children—occasional meetings for their special instruction, and for prayer with, and for them; earnest appeals to parents on their personal obligations—the unfailing reference to the baptized at the solemn and delightful services of the Lord's Supper, by prayer, or otherwise—direct appeals to consecrated children on their peculiar obligations to a pious life; such means as these, zealously and earnestly pursued, cannot fail of setting on high the precious ordinance of infant consecration, and of rendering it productive of the great ends for which it was designed by him who is the God of the saints, and of their offspring with them.

On the second topic we remark. Though there are many and delightful associations connected with administering God's ordinances in his own house, yet circumstances may make it desirable and a duty for the pastor to celebrate them elsewhere. We doubt not there are many children denied baptism by their parents, for one reason or another connected with his public performance. Their reasons may be a naturally retiring disposition, shrinking from the public gaze—the fear of some trifling impropriety in the appearance or deportment of their children—feeble health—distance from the sanctuary, or other difficulties of reaching it,—the indifference or reluctance of either parent to a public act of this kind. If such obstacles cannot be easily removed, we see not how the pastor can refuse performing the ordinance in the parent's own dwelling or neighboring place of social worship. To see the ordinance neglected rather than celebrate it elsewhere than in the sanctuary, is clearly repugnant to our opinion, to the spirit of the Gospel. Although we decidedly prefer the house of God to any other place, and should urge it with due earnestness, yet we say, give the seed of the saints the seal of the covenant, and bind parents to its obligations and duties any where, rather than suffer its neglect.

Respecting the third topic presented by the Committee, we remark, that though infant consecration by baptism is a distinctive, prominent feature in our religious faith, yet we question whether defective views or yet unsettled views on this subject should ensure a positive denial of church privileges. There may be those, who for various reasons, may be yet undecided on this point; and who for want of continuity or congeniality of spirit with other religious sects, may be shut out of their fellowship, who yet may be worthy disciples of our Lord, and who, being accepted of him, and beloved by him, ought to find a home somewhere in his visible kingdom. To shut one out of our fellowship, who harmonizes with us in every other point of doctrine, and whose deficiency here arises from ignorance or unfriendly early bias, is not, it seems to us, to act on the broad principles of the Gospel of Christ. By repelling them, we shut the door of hope respecting the correction of their errors,

while the kind reception of them as weak in the faith, will show them so much the true spirit of the Gospel, as to win their confidence and love, and render them open to the instructions which could then with great advantage be poured upon their minds. We bring them thus within the reach of influences which will silently, but powerfully, operate in correcting their errors. There is a vast and happy influence in seeing the covenant often sealed to the children of God's people, a vast influence in the solemn and earnest prayers of a whole church poured out for its consecrated offspring; a vast influence in the faithful and affectionate counsels and warnings of a pastor to heads of families and their baptized children. We have seen the power of those influences. We have seen gifted and intelligent minds, previously averse, become by these means, entirely changed in sentiment, and they could find no rest till the seal of the promise was borne by their children. Wise and good men, eminent in Zion, differ on this point. Let every man be fully persuaded in his own mind.

The fourth topic of the Committee in reference to the honor which the ordinance of infant baptism may receive from the fidelity of parents in training up their children, is one of great importance. With many parents it has seemed that they regarded that all was accomplished when the public act of consecration had been performed, as if there was some inherent efficacy in it, as to do away the necessity of farther care and labor. The absurdity of such a course is equalled only by the guilt and unhappy consequences of it. The consecrating rite binds the parent in the most solemn manner to train up his offspring for God and heaven. It is a public pledge on his part, that so far as his influence is concerned, his children shall be the "sons and daughters of the Lord Almighty," that he will educate them, by every method of moral instruction and discipline, for the true business of immortal beings, the glorifying of God, and the enjoying of him forever.

But when all this is overlooked, and children are brought to baptism with little or no anxiety and prayer, and receive no more or farther care than if they had never been baptized, we wonder not that the ordinance falls into contempt in the eyes of the world, and the glorious covenant and its seal is lightly esteemed. Not a few of the disciples have thus brought great discredit upon an institution most valuable in itself, and when duly honored, having vast power to do good to immortal souls. Let every Christian parent rescue it from such disgrace. Their own fidelity to their covenant vows, and their anxious care to redeem the solemn pledges given by the public consecration of their children, will do much to honor an ordinance which we regard as one of the most precious of the church of God.

HOME MISSIONS.

I hope not, Mr. Editor, to cherish any narrow or illiberal feeling towards Christian brethren of other denominations.—As an individual, however, I will frankly acknowledge, and I find many others entertaining the same sentiment,—I could wish that, from this hour, all co-partnership in the conduct of both domestic and foreign missions, were to cease between us and the New School Presbyterians, as they have ceased between us and the Old. The former are sufficient to conduct with advantage the work of missions at home and abroad. Let them have their own home and foreign missionary societies at New York or elsewhere, and while our foreign missionary operations are carried on from Boston as heretofore, what should hinder the Congregational house missionary society from being conducted with the greatest advantage, say at Hartford? Combination of effort in the infancy of our missionary undertakings might have been well; but, in my humble opinion, both denominations, the cause of home and foreign missions, and the general interests of the Redeemer's kingdom, would be promoted by the change I have proposed. B.

We have cut the foregoing extract from the "Connecticut Observer and New York Congregationalist."

It was with surprise we read it, not unmixed with regret, that so respectable a paper should lend itself to the hand that would throw the apple of discord into the midst of a band of brethren.

It has hitherto been the glory of New England Congregationalists, that they have called no man Master, and have been ready to aid the labors of any denomination of Christians in extending "the knowledge of Christ and him crucified." Their benevolent movements have never been held back by the watchword of a party; and they have disdained the trammellings of Sectarianism, and gloried justly in imbibing and exhibiting the Catholic spirit of Paul and his Lord, in contrast with that of the Corinthian church. God forbid that any man take this glorying from them.

As to a new division in Home Missionary operations, between Congregationalists and New School Presbyterians, we are not prepared to say what the latter denomination may wish, but we are greatly deceived, if the bare suggestion of the thing from such a quarter at least, does not excite universal disgust among the brethren of the former denomination. It is in fact, a proposition to disband a well organized and efficient national society, and substitute in its stead, some six or eight State societies, all of them so small as to fail of public respect and confidence. For as to organizing one great Congregational Home Missionary Society, whether at Hartford, or Boston, or any other place, it is out of the question. The fundamental principles of Congregationalism must first be changed. And the democratic spirit of New England must first be extinguished; and to us it seems rather evident that these things cannot be done in a day!

But what is the object? Why to be sure, to promote Congregationalism! And what is Congregationalism? A particular form of church government—simple certainly, and scriptural too, according to our views—but yet, the more shell of RELIGION. And is the object of HOME MISSIONS to extend sectarian views of church government? Is it the business of home missionary societies to make men Congregationalists, or Presbyterians, or Baptists, or Methodists or Churchmen? Is it for this, that New England Congregationalists have given their young men and their money without stint, for the last few years? Or, is it to make men Christians—to enlighten, sanctify, and save the souls of men, by the instrumentality of Truth, and the agency of the Holy Spirit?

If this object be not pure enough, and glorious enough, let one more pure and glorious be pointed out, and the New England churches will pursue it;—but, is the propagation of naked Congregationalism such an object? We tro not.

As to promoting "the cause of home and foreign missions and the general interests of the Redeemer's kingdom," by father divisions among the friends of Christ, it must be confessed the doctrine sounds very strangely in our ears. And until we shall have found out that Solomon was not a wise man, and that those are not better than one, and that a three fold cord is easily broken, we shall remain unbelievers in this sage hypothesis. And until we shall have forgotten the prayer of Christ, that all his followers might be one, we shall continue to pray that Congregational-

ists and Presbyterians may labor together harmoniously in the vineyard of their common Lord.

Before laying down the pen, we beg to say, advisedly and with entire assurance, that since the establishment of the Congregational churches of New England with the Presbyterian church in the cause of Home Missions, the annual collections of these churches for their own relief and enlargement have been more than doubled; and their contributions to the cause of evangelical religion at the South and West have been more than trebled; and all this has been the natural and legitimate fruit of their connection with the American Home Missionary Society. Nothing in all the kind arrangements of Divine Providence has operated so kindly and powerfully on the Congregational churches in New England, as their connection with Presbyterians in the great work of evangelizing the whole land. If those churches have reason to bless God for any dispensation of mercy towards them, it is, beyond all others, for his gracious interposition, in the formation of the National Home Missionary Society. Previous to that event, all their efforts for their own preservation were languid; they labored indeed, but without concert, without energy, without a definite and great object in view, and their labors were to a great degree lost. But, the occurrence of that event united them, gave a fresh impulse to their activities, presented to them a distinct object of surpassing grandeur, and inspired them with the confidence that their labor should not prove in vain in the Lord.

Perhaps we have given more attention to the suggestion of an anonymous writer than it merits—certainly, more than we should have done, but for the avowment that "many others entertain the same sentiment." In this, he is probably deceived. But if he think not, let him come forth under his own proper name and state the grounds of his opinions fully and fairly, instead of resorting to an ambush for security while hurling his weapons against the beloved unity of Presbyterian and Congregationalists.

BAPTIST FOREIGN MISSIONS.

[Notes from the Baptist Missionary Magazine for Sept.]

TELEOLOGOS.

Bethlehem.—A town delightfully situated in the midst of a fertile country

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